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temptations and vile influences, are written. But they are exceptions. On the field of spiritual struggle and especially among Christian missionaries the bad men are correspondingly few. The vast majority of men who give their lives to extend the Gospel are essentially heroes. They are too common to be mentioned. But Elliot, Judson, Pattison, Patton and others near to our own times stand before me, and I believe before God, heroes of bloodless battles, the crowned martyrs of untrumpeted triumphs.

We wish ministers would not so easily grow weary of the distinctly Christian character and try to find in the dust and glamor of the battlefield the chief ornaments of Christianity. It looks as if they had lost faith in Jesus Christ, the life He lived, and the peculiar virtues He commended and exemplified. Preach the Gospel, brethren, and leave the preaching of war to its apostles. Justify the ways of God to man if you can. Do not attempt to press Bible texts to do service in justifying any wrong.

CHILDISHNESS AND CHILDLIKENESS.

We were speaking the other day to a distinguished Doctor of Divinity of Lincoln's early lyceum lecture on Peace and Arbitration and the neglect of his biographers to answer our letters making inquiries for the same, when our friend remarked, "Why, when I was a young man I delivered a lecture on the same subject." "Did you?" I inquired, "where is it? I would like to see it." "O, it was lost long ago." "Well, why don't you write another or a sermon advocating the same principle!" "Because, I have put away childish things." We of course understood the reference to Paul's account of himself 1 Cor. xiii. 11, but could not help replying, "A greater than Paul has said, '*except ye repent and become as little children ye shall in no wise enter into the Kingdom of Heaven.*'"

Some things which are essentially childish because immature are "put away" in the sense of being outgrown, though they are somehow incorporated with, and are a part of the larger growth. But the guilelessness, innocence, trustfulness, tenderness, the love unmarred by envy, malice or ambition, and, especially, the shrinking from cruelty and blood which characterizes an ideal childhood, and which Jesus Christ never put away or outgrew, ought to be retained, or if lost should be restored. "Of such is the Kingdom of Heaven." But war implies the repression or extermination of these very qualities from the soul of a great fighter. The early faith of youth in grand ideals is swept away by contact with the practical selfishness of mankind. It is a terrible and, in many cases, an irreparable loss. Keep to your earlier and purer ideals, young man. Return to them, old man. Dive to the bottom of the barrel if you must and bring up the boy's essay against war. Let your second childhood be as pure and sweet as your first. Unlearn the selfish and cruel

maxims of man. Learn again *by heart* the words of Jesus—"Love your enemies." Whatever you may have learned contrary to that, you have not learned from Him. The facts of human history, the logic of events, the arguments of man, inferences from portions of the Old Testament, may have convinced you that war is an inevitable and even a just and righteous thing. But the inner consciousness of a sweet and holy soul, the example and testimony of Jesus, the light and leading of the Holy Spirit tend only to make a man abhor war. God is seeking to lead the race back not to childishness but to childhood.

MAN IS A FIGHTING ANIMAL.

Such is often urged as an objection to the abolition of war. It is said peace is a reform against nature. As long as man is human he will fight and by the necessities of his nature, it cannot be otherwise. We answer, Man is a coveting animal, yet we teach him to obey the law, "Thou shalt not covet." Man is a thieving animal, but we teach "Thou shalt not steal." Man is a lustful animal, but we forbid adultery. Man is a killing animal under the temptations of anger, pride, lust and covetousness, but we say, "Thou shalt do no murder." Public sentiment approves of making and executing laws against the indulgence of private revenge, against duelling and against mob-law. On every hand by moral precepts, legal enactments and religious sanctions, we restrain, condemn and have really accomplished something towards repressing, curtailing and abolishing the evils above mentioned, but when we come to *war*, which is the sum and fruit of some of the worst passions of men in association and thus in aggravation, we are warned not to attempt its abolition because by so doing we contend against human nature!

THE ANTI-OPIUM RESOLUTION.

Sir Joseph Pease in the British House of Commons lately moved, "That this House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian government that they should cease to grant licenses for the cultivation of the poppy and the sale of opium in British India, except to supply the legitimate demand for medical purposes, and they should at the same time take measures to arrest the transit of Malwa opium through British territory." A heated discussion followed, the House eventually dividing, with the result that 160 members voted for the resolution and 130 against—being a majority of 30 in favor.

Four thousand passengers sailed from New York July 4, for Europe. It took nine steamships to carry them. One steamer, the *Servia*, broke her machinery 230 miles out, and was towed back with her 760 passengers disappointed, but glad to escape injury.